



BAPT
BX
6480
C37
H46
1992

A History Of

1892 ← CASTALIA BAPTIST CHURCH → 1992

POST OFFICE BOX 35 • CASTALIA, N.C. 27816

THE FIRST ONE HUNDRED YEARS

BY GARLAND A. HENDRICKS

WAKE FOREST UNIVERSITY LIBRARY



3 0399 0786680 G

WAKE FOREST
UNIVERSITY



Z. SMITH REYNOLDS LIBRARY

BX
6480
C37
H46
1992

Gift of
Dr. Garland Hendricks

Baptist Coll.

NOT TO BE CIRCULATED

A HISTORY OF
CASTALIA BAPTIST CHURCH

THE FIRST ONE HUNDRED YEARS:
1892 - 1992

By

Garland A. Hendricks, Pastor

with the assistance
of members and friends
of the church

Prepared for

THE CENTENNIAL CELEBRATION

September 20, 1992

PART I

THE CHURCH COMMUNITY

THE TOWN OF CASTALIA

The town of Castalia was incorporated by the North Carolina General Assembly on March 1, 1873.

At that time a store operated by James A. Harrison was the community gathering place. It was located near where the Post Office is today. The town limits extended along the Warrenton Road one-half a mile on the west, the same distance along the Nashville Road to the east, and was one-half a mile wide. Near the center was Peachtree Road in the direction of Spring Hope. Goat Street, named for a nearby goat pasture, was the northbound road.

Almost a century earlier, in 1785, David Sills had come to this area from Virginia. He purchased a large tract of land. He purchased more land from time to time until he was reputed to own six square miles of territory. This estate was named "Belford". A doctor son, Grey Sills, practiced medicine here until he became deaf in the 1880's. James Nick Sills, of this family, served as clerk of the Nash County Superior Court from 1898 until 1913. His son, Jim Nick Sills, was then appointed to the same position and served until his retirement in 1962.

This estate had a large eight room house as well as a store building. Other buildings were constructed. Eventually the place became an overnight stop for stagecoach travelers.

In the spring of 1851, a public announcement was made to the effect that anyone interested in attending The Franklin Institute for Boys or The Belford Female Institute should communicate with Dr. G. Sills at Belford. D. S. Richardson was principal at the Franklin Institute, and his wife, Mrs. D. S. Richardson, was principal at Belford Female Institute. Franklin Institute was in the Cedar Rock Community, and Belford Female Institute was located near the Franklin-Nash County line. The Richardsons had moved to this area from New

Hampshire. David Richardson was well versed in classical literature and mythology.

During the school year, 1852-53, the Franklin Institute at Cedar Rock was burned. Shortly thereafter the Richardsons moved into Nash County, purchased 170 acres of land with buildings, and started another school.

The new school was named "Castalia", the name of a place in Greece on Mount Olympus, where the world-famous Castalian Springs is located. This is home of the celebrated "Delphic Oracle". Here at Delphi there was a community of which it was said that the gods revealed hidden knowledge or divine purpose. There were springs out of which flowed water with special healing powers. There are at least three other Castalias in North America; one in Canada, one in Ohio, and one in Iowa.

The two schools, one for males and the other for females, operated under authority of boards of trustees. J. B. Outlaw was president and J. A. Harrison was secretary. The female unit offered studies in English, Latin, French, art, guitar, and embroidery.

In 1854, the Richardsons moved away. The school system which they left in Nash County was continued. As late as 1866 an entry indicates that there were 24 students, "an increase in number since last year".

Adjustments were made. In the early days of Castalia the school was housed on the second floor of a building which was sometimes referred to as "the old yellow store". It was located on Peachtree Street at the rear of the present brick building on the corner of Main and Peachtree Streets. W. J. King, father of Gray King, taught there from 1875 until 1878. W. O. Dunn was another well-known teacher there in the 1890's. Main Street became the dividing line between the Rice School, located several miles South on the road to Spring Hope, and the Griffin School, several miles away in the opposite direction.

In 1907, George W. May moved his school from Red Oak to Castalia and made it a boarding school for both boys and girls,

with a dormitory for each. In 1896, Miss Rebecca Drake was a leading teacher. In 1898, S. J. Bartholomew gave three acres of land and built a three-room school house. Wingate Underhill was the principal and Miss Temple Lou Underhill and a Miss Tisdale were the other teachers.

The first free school was taught by Miss Annie Collins in the Phil Hedgepeth house. In 1909 two dormitories were constructed and a high school was begun. Rev. George W. May managed the boarding school from 1906 until the fall of 1909. Oscar Creech was principal from then until 1912. On March 13, 1913, one dormitory was burned.

Since 1913, some highlights in education at Castalia are: The L. W. Bobbitt home was built and Mr. Boardbank was principal. Walter Bone of Nashville was principal from 1922 until 1924. W. E. Whisnant was principal in 1925 and 1926. J. S. Hopkins followed, from 1926 until 1931, at which time Miss Eugenia Boone was a teacher. Myrtle Hedgepeth began teaching while H. I. Tharrington was principal from 1943-45. She was principal and teacher for many years after that time.

The first Post Office in Nash County was built in 1804. The second was built at Belford. David Sills was Postmaster. In those days the amount of postage due was written on the parcel and might be paid by the sender or the receiver. There were no postage stamps. Mail was carried by stagecoach or on horseback. The rate was for a single sheet of paper: six cents up to 30 miles; ten cents up to 80 miles; twelve-and-a-half cents up to 150 miles; eighteen and three-quarters cents up to 400 miles; and twenty-five cents a greater distance than 400 miles. In 1847 the first postage stamps were issued. The five cent stamp had a picture of Benjamin Franklin, and the ten cent stamp bore George Washington's picture.

In 1831 there were seven Post Offices in Nash County. One was Belford, where David Sills was still postmaster. The two others which still exist, were Rocky Mount and Nashville.

Rural Free Delivery was begun in 1896, but came to Nash County after 1900. The development of mail delivery may be

illustrated in the experience of George Mark Strickland. He began delivering mail on Route 2, Castalia in 1919, on November 18. At that time he was serving 200 families. When he retired in 1959, his route included 500 families. His daily run was from Castalia to the Cedar Rock community and returning by May's Cross-roads. The first seven years he traveled by horse and buggy. A Model-T Ford replaced the old mode of transportation. When the unpaved roads became too rough for the horse and buggy or the automobile, he would deliver the mail by riding a horse.

In 1884 the County Commissioners divided Griffin's Township and named the western section Castalia Township. They designated Castalia as the voting place.

In the 1890's, S. J. Bartholomew developed a highly successful business and became a prominent leader in all phases of community life: economic, political, educational and religious. Over a period of time his business was expanded to include cotton ginning and buying, selling and trading in cotton seed meal, and commercial fertilizer. He erected a large gin on Main Street which sucked the loose cotton from a farmer's wagon and blew it into the gin. This was a new process which eliminated the laborious task of putting cotton into baskets, and feeding the cotton into the gin by hand. By using this highly efficient new method, Mr. Bartholomew soon had most of the cotton ginning business from a large area. He added to his operation saw milling and corn grinding equipment. Then he offered a regular wagon transportation service to the nearest railroad station at Nashville.

Dr. T. A. Matthews became a community physician and a community leader. He established a drug store on the corner of Main Street and Peachtree Street. R. D. Bowden was druggist, and became a community leader.

Mr. Bartholomew considered education and transportation to be two of Castalia's greatest needs. On October 5, 1903, he deeded Castalia Academy, which he had erected earlier, to the Nash County Board of Education and it became a public

institution. The State of North Carolina was getting involved heavily in public education and local communities and counties were changing their support of public participation in the entire process of education. Soon the academy progressed to the point of offering college preparatory courses of study under the leadership of such outstanding principals as Wingate Underhill, R. H. Burns, E. L. Fox, and P. D. Mangum.

In 1907, Rev. George T. May, who had been operating a private school at Red Oak, was persuaded to move his school to Castalia. A two-story girls' dormitory was erected facing Main Street near the Academy. Then a boys' dormitory was erected near the Academy. The Academy building was enlarged and improved. The course of study was expanded and improved with the addition of such high school subjects as commercial studies and music.

W. D. Johnson was principal from 1904 until 1908, at which time Oscar Creech assumed the position, which he held until 1912. During this period Castalia was widely known as a prominent education center, drawing boarding students from Nash and Franklin and other surrounding counties.

Loss by fire on March 13, 1913, marked the end of boarding facilities and a gradual decline in the prominence of the Academy, though it was considered to be an excellent high school for many more years, until the school consolidation movement changed everything in the field of public education.

Vocational agriculture was introduced in 1919. T. B. Elliott was principal and agriculture teacher. In 1918 the old frame building known as the Academy had been replaced by a modern two-story brick structure with steam heat, indoor toilet facilities and running water. It was the most advanced school building in the Nash County school system at the time.

At about the turn of the century, before automobiles and trucks, Castalia aspired to become a railroad town. Community leaders tried in vain to get a railroad extended from some nearby town to Castalia. Mr. Bartholomew and others got a bill introduced and passed in the North Carolina Legislature to

incorporate "The Castalia Railroad Company" for the purpose of building a railroad from Nashville to Castalia. The County Commissioners were authorized to call an election in which Castalia Township would vote on a bond issue to help finance the project.

Opposition developed. Supporters of the bond issue employed the law firm of Austin and Grantham and Battle and Cooley to appear before the County Commissioners. Attorney F. S. Spruill represented the opposition. After arguments were presented the commissioners went into a secret session and voted not to call an election.

In 1911, another attempt was made to get a railroad. The General Assembly authorized an election for a bond issue which would authorize negotiating with Seaboard Air Line or Atlantic Coast Line to connect a spur line at some point for services to Castalia. On May 10, 1911, the voters decided on a \$15,000. bond issue. 160 citizens registered. The vote was 92 for and 19 against the bond issue.

A preliminary survey was made for a line from Henderson to Castalia, and consideration was given to a line from Henderson to Rocky Mount by way of Castalia and Nashville. Rumors fixed the site for a depot. L. F. Tillery of Rocky Mount and G. D. Taylor of Castalia persuaded engineer John J. Wells of Rocky Mount to lay off lots in an area adjoining the Castalia Academy and near the site of a proposed depot. The following streets were mapped: College, Warren, Blackwell, Barn, and Bartholomew. A big auction sale was held and choice lots were sold to investors who were convinced that an economic boom was in the making for Castalia.

The nearest thing to a railroad ever to be realized at Castalia was a narrow gauge line built from Momeyer to Red Bud, which crossed Peachtree Street near the town limits. This was helpful while it was in operation in hauling saw logs, fertilizer and other freight to and from Castalia. No depot was ever erected. No railroad for regular service was ever established.

Public roads were improved. In March, 1903, tax money was used for the first time to improve the roads. On May 13, 1911, Castalia township voted to use \$15,000.00 for road improvements and machines were used to shape roads and ditches and to straighten curves.

In July, 1913, the Bank of Castalia was opened in the former Baptist Church building located next to S. J. Bartholomew's store. This was after the congregation had erected and moved the church into a larger building immediately back of the store. Gray King was the first manager, serving until J. W. (Billy) Lancaster became manager a few months later.

In 1920, disastrous fires destroyed the bank building and S. J. Bartholomew's store building. A new bank building was almost completed, and the bank was able to move into its new brick quarters a short time later. A new store building was constructed on the same site as the old one. The bank closed during the Great Depression in 1933.

In 1966 the Johnson Publishing Company in Murfreesboro, North Carolina, published a book written by a man who grew up in the Castalia community and whose relatives still reside here. Rosser Howard Taylor, an outstanding scholar and writer, brother of Copie and Chalmers Taylor, depicts in this book what life was like in the area at the turn of the century when Castalia Baptist Church was established. The title of the book is "Carolina Crossroads". The sub-title is "A Study of Rural Life at the End of the Horse-and-Buggy Era". At the time of writing the book, Mr. Taylor was a professor at Western Carolina College, Cullowhee, North Carolina.

He says, "The plain farm people of this belt shared, for the most part, common prejudices, economic problems, religious affiliations, and educational opportunities. Theirs was an economy of scarcity."

Such a community as Castalia then reached out about five miles in all directions, and contained about two hundred people, of whom about fifty percent were white and about the same number were black. At the intersections of country roads

were clustered the small stores, a drug store, a large brick general store, a post office, a school house, and a church.

The church was plain white outside and inside. The grounds were ample for parking animal-drawn buggies, surreys or wagons, and for outdoor dinners. Somewhere near this cluster were the cotton gin, the blacksmith shop, and the Masonic Lodge. Homes of the farmers, merchants, and public workers were located on the outgoing dirt roads, each with an ample yard. Most of the home buildings were in need of paint, and shrubs and yard grass were scarce. A week-end ball game at the village provided excitement. Civic pride was in its fullest blossom at graduation time at the school house. A fiddler's convention, a song festival, a dance, a quilting party, a corn shucking, a barn raising--such activities blended life into a "community". A "wet spell" or a "dry spell", good or bad prices at harvest time, dogs running loose, deer sighted in the fields year-round, a farm boy taking a basket of eggs to the store to swap for cheese or sugar or kerosene oil, a sixteen-year old girl running away from home to marry, the son of a prominent family getting a prison term for a crime, neighbors going to a farm home on Saturday nights to hear music from the first radio brought into the community, the Baptist preacher getting rough and "stompin' the toes of them hypocrites" at church—all of this and much more kept life interesting for everyone.

The people were clothed in bib-overalls, brogan work shoes, or dresses made of calico cloth. Tables were covered with checkered oil cloth, water was drawn by rope and tackle from an open well in the yard, cooking was on wood-heated stoves, milk was cooled in a bucket at water-level in the open well or in a nearby spring, transportation was on horse or mule-drawn vehicle until the first model-T Fords came to frighten all the chickens and guineas and the cows and the mules, babies were delivered by mid-wives, funerals were held in the living room in the home, burials were in the family cemetery, graves were dug with hoe and shovel by neighbors.

A shave and a haircut cost "two bits" at the local barber shop. Life's necessities were purchased on credit at the big store and paid for when cotton or tobacco went to market. A person would meet the "mail man" at the mailbox, order goods from a Sears Roebuck catalogue, make brandy or "white-lightnin" in the back-woods or buy it from the neighborhood bootlegger. A family would invite the preacher for Sunday dinner and make the children eat at the second table after the chicken breast and legs had been eaten, and there were only wings left for the youngsters. Vanilla flavoring or Castoria medicine were purchased from the "Watkins" peddler who came about once a month. Life was varied!

"Bed-time" was called on a courting couple at not later than ten o'clock in the evening. The "old folks" were cared for in life's late afternoon by a son's or daughter's family in the home. Preaching was held one Sunday each month.

At an exciting Fourth of July celebration there was plenty of liquor, flags, dancing, religious hymn-singing, country music by local talent, picnic dinners, and speech making by big name "politicians". Tobacco was chewed. Snuff was dipped, using a twig drawn from a black gum tree in the nearby forest. Smoking tobacco became popular in pipes and hand-rolled cigarettes. Convicted criminals were seen wearing zebra-like striped clothing, and working along the roadsides under surveillance of guards who carried double-barrel shotguns.

The best foods were corn pone, collards, sweet "taters, whole cow's milk, salty ham and pork fat back", yard grown chickens, home-grown eggs, homemade cane molasses, honey or gravy on biscuits, sassafras tea brewed from home grown roots dried and cut up, dried apples, canned peaches — Yum! Yum! Yum! The people could not afford any food except the kind that builds healthy body tissue, bone, teeth and muscle.

When the Castalia Baptist Church was founded in 1892, the people of the area were independent in the sense that they grew the food they ate in their gardens and fields. They built their own houses, using wood from their forests. They did not need a

great amount of money. They swapped work with neighbors. They did not live under pressure to get things done quickly.

Taylor describes life: "On Monday, or the first clear day of the week, a fire was built around a large wash pot in the back yard and the soiled clothing worn the previous week was dumped into the seething cauldron for boiling. After boiling for an interval, the clothing was transferred to tubs half-filled with warm suds for scrubbing by hand on a corrugated metal washboard placed in the tub. When scrubbed, the garments were placed in tubs filled with clean, cool water for rinsing. After the rinsing and wringing, the damp wash was hung on wire stretched across the back yard for drying.

"In the Spring . . . a general housecleaning was staged. Then it was that mattresses, bed springs, feather pillows, blankets and winter clothes were exposed to warm sunshine for the major portion of the day. Carpets and rugs were beaten, closets cleaned, and kitchen floors scrubbed."

At night, "After the lamps were lighted and the supper dishes were cleared away, the good housewife at length dropped wearily into a rocking chair, snuffbox in hand, while the men and boys stretched full length on the back porch . . ."

Life was an interesting blend of work and play, mostly work; births and deaths; faith and doubt, godliness and deviltry; ignorance and education; poverty and very little wealth. Disease was treated for the most part with home remedies. The doctor and the mail carrier delivered their services by way of horse-drawn carriages. A big "'time" (credit) store and smaller enterprises were the business establishments.

Formal expression of religion at Castalia through churches was limited. The people were religious, but each person's method of expression was a personal matter. Religious songs were popular, both the great old hymns of the Christian faith and new-type emotional songs relating to sorrow and death, played in fast time to touch the foot strings rather than the

heartstrings. A funeral ceremony was always well attended and tears always flowed abundantly.

PART II
THE CHURCH IN ITS COMMUNITY
CASTALIA BAPTIST CHURCH
ONE HUNDRED YEARS

Religion, personal and organized, was an important factor in the lives of the people in the Castalia community. Promises in the Bible for relief from toil, suffering, oppression, poverty and pain "on the other side of Jordan" caused the people to want a place where they could gather regularly for worship and fellowship (known as a church). The people who did not identify with any church lived in awe of "the lake of fire and brimstone" referred to in the Bible as "hell" or "eternal judgment". Even the worst of these "sinners" held out some hope that God in the last might be merciful to them. Moreover, they held a basic respect for the Bible, God's word; the church, God's people; the preacher, God's messenger; and the Biblical teachings about heaven and hell.

A church was the most influential institution in the community other than the home. A preacher was respected by most people for his moral judgments and spiritual preachments. He was expected to "preach the Bible", conduct funerals, perform wedding ceremonies, comfort the sick and bereaved, serve as umpire in personal disputes, and call upon people to live moral lives.

The early church buildings in the area were rectangular in shape, painted white, with a bell tower at the front and a small vestibule for the entrance. The pews and the pulpit furniture were hand-made by local carpenters. Approximately one-half of the people in the community had their names on church rolls somewhere. Most of them identified themselves as Baptists or Methodists. The Primitive Baptists were declining in both members and activity. They were good citizens and were highly respected. They did not pay a minister a salary. They believed that the Lord would save a person only if He saw fit to

do so, and that when a person was saved, God would make a special revelation to that person.

It was customary for a minister to earn a livelihood on his own and to serve four or more churches, rotating the schedule of business conferences and preaching services. Each church would pay a modest salary and require a minimum amount of activity such as preaching, visiting the sick, performing weddings and funeral ceremonies, baptizing new converts, and calling upon lost sinners to accept the Lord as savior.

There was a Primitive Baptist church near the village, which grew smaller in membership until it was closed in the Twentieth Century. The Primitive Baptists did not sponsor Sunday Schools or missionaries, and the people in eastern North Carolina were becoming more and more oriented to participation in such causes as missions, Sunday schools, the use of stringed instruments for music in their churches, and other church activities movements for age groups.

A Methodist church started in 1858. declined in membership and influence until 1952, when the Reverend John Howard Payne was instrumental in closing it. Bethlehem Methodist Church, one mile east of Castalia, is still active. Several Missionary Baptist churches were founded in Nash County. Peachtree dates back to 1809. Red Bud was begun in 1823. Pleasant Grove was established in 1851. Philadelphia was started in 1859.

There was sufficient interest in Castalia to encourage the Reverend George M. Duke of Red Oak to come to Castalia and meet with a group of concerned persons. They discussed possibilities. As a result, ten persons constituted the Castalia Missionary Baptist Church in 1892.

The charter members were: Mr. and Mrs. S. J. Bartholomew, Mr. and Mrs. D. S. Rice, Mr. and Mrs. Merritt Batchelor, Mr. and Mrs. Joseph Wheelless, and Mr. and Mrs. Joseph Coppedge.

We do not have detailed records of how the church was operated during the earlier years. It was customary, and we

assume that the new church followed general practices, for a church to sponsor a preaching service one Sunday each month. On Saturday afternoon prior to that day the members would gather and engage in a business meeting with their pastor, after which he would preach. And Sunday school would meet each Sunday if the weather made a meeting convenient.

The church had certain rules to abide by. A constitution gave the name and location of the church, then outlined the basic procedures by which it would be governed. By-laws made clear statements about organizational structure, authority, and programs of activity. A covenant agreement stated how the members would relate, and spelled out spiritual and moral standards of behavior whereby church members were supposed to have Christian fellowship together.

For example, the pastor and the deacons were considered to be the front-line leaders. They were firm about doing all church matters in good order. They set rules of conduct. The most common charges of mis-conduct of members were drinking too much alcohol, gambling, failure to pay debts, profanity, dancing, and adultery or fornication. Whenever a charge of breaking the rules of the church would be preferred against a member, that person would be notified by the discipline committee of the church to appear before the congregation at the next Saturday business meeting and answer the charges. If the person would admit guilt and plead for forgiveness and the mercy of the congregation it was customary for the church to forgive and promise to pray for the individual. If the person would deny the charges and if the committee submitted convincing evidence of guilt, in most cases the church would vote to withdraw fellowship and remove the name of the person from the church roll. This firm practice resulted in two specific attitudes. There was a basic respect for the rules and the spiritual standards of the church. Often a person who was dealt with firmly would resent discipline, would stop attending church, and would try to spread bitterness in the community. Often, during a revival meeting one or more of these persons

would come to the altar at the front of the sanctuary during an invitation hymn, confess guilt of the sin charged, ask for forgiveness and request that he or she be re-instated into the church fellowship. The church would honor such a request. In a real sense the church was the moral and spiritual conscience of its community.

On a given Sunday morning when there was to be Sunday school followed by a worship service, a family would arrive in the church yard on a horse-drawn or mule-drawn buggy or wagon. The family would get out of the vehicle. The driver would tie the reins to a ring provided in a tree trunk or a post. In clear, pleasant weather the people would gather in small groups outside and inside the house of worship and visit, sharing concerns or news or jokes. On a rainy Sunday the regular activities would be canceled or very poorly attended. If there had been an extended period of rain or snow all Sunday activities would be canceled.

When the bell was rung, everyone entered the church. The women and children sat on one side of the sanctuary on the home-made pews. The men sat on the other side. Deacons and other older men would sit at the front in what was known as "the amen corner" near the pulpit and the preacher. The choir would sit at the front in the opposite corner. A foot-pedal organ or a piano was the instrument used to accompany the choir which was made up of volunteer members who were willing to sing.

The people used hymn books, usually adapted to shaped notes. Throughout the area the churches would work together and sponsor a "singing school" about once a year. A noted singer would be paid "a love offering" to come to the church and meet with the people all ages, teaching them to sing religious songs. Some of these songs were the much-loved hymns which have withstood the test of time. Others would be modern religious sentimental songs which stir the emotions and emphasize fast tempo and rhythm. The singing school would bring the participants together every night for the one or two

week period agreed upon. A popular activity of churches was a song festival on a Sunday afternoon, at which time choirs from several churches would gather and compete with each other for one or two hours. In those days transportation was slow and commercial entertainment as we know it today was almost non-existent in rural areas. So, the "singing" at these church gatherings was a significant event in the lives of people all ages.

A typical worship service would consist of an opening hymn, a prayer, a second hymn, the reading of a passage of scripture by the preacher, a long prayer by some older person or the preacher, two deacons passing hats to receive an offering of money, placing the money received on the altar table at the front, a third congregational hymn, a song by the choir, announcements, and then the sermon.

The preacher was expected "to preach the Bible" with a loud, clear voice. He was most effective when he would tell some easy-to-remember stories describing real life situations. The people bragged about his preaching if he "stomped real hard on our toes". If he made them shed a few tears with emotion packed stories or with a "preachery tremor in his voice" they were convicted of their sins (conscience stricken) and would go down the aisle during the invitation hymn and ask for prayer.

After the sermon an "invitation" was given by the preacher: "While we sing this great hymn, come down the aisle and accept Jesus Christ as your savior. Confess your sins. Surrender to Jesus. Give him your heart. Ask for baptism and membership in our church." Such an appeal would be made at each worship service. Also he would add, "If you need to re-dedicate your life and try to live a better life." Or, he would appeal, "Come forward and ask that your church membership be transferred to our church. Go all the way with us. We need you here."

A closing prayer might be one or two brief sentences, or at times it would be a lengthy plea to God to "bless these

wonderful people and help them to overcome the devil and live for our blessed Lord."

Each year the church would sponsor a "revival meeting", often called "a protracted meeting". It was customary to hold such a meeting after the farmers "laid by" their row crops (plowed them for the last time) and before harvest time for late crops such as cotton. Generally this meant August. The series of evangelistic services known as "our annual revival" would be conducted at the church each night for two weeks. Attendance would be large. Nearly everybody in the community would attend. In those days there was a general "fear of God". The bootleggers, the thieves, the drunkards, the gamblers, the draft-dodgers and all the others who lived in the community held some kind of a weird fear that if they did not get involved in these community-wide preachments about sin and salvation, heaven and hell, that God would put some kind of a curse on them. And each year some of these would yield to the spirit of God at work within their souls, get converted, and change their life-style. Most of them, however, would go back to their sinful ways. The revival was a community event. And almost all of the people respected the church, the Bible, the minister, and all the Christians except the "hypocrites" whom they saw doing sinful things.

Following a revival meeting the new converts would be baptized by immersion in a nearby creek or in a pond on someone's farm. On a Sunday afternoon the people would assemble. There was always a place where the water was deep enough and the area large enough so that the pastor could dip the convert completely under the water. This practice was understood to mean that the person had been saved, that Christ had forgiven his or her sins, and that the Holy Spirit of God would bless that person and help him or her to overcome evil and live for the Lord. Following such a baptism the person was considered a member of the church.

Immediately after Castalia Baptist Church was organized it was received into the fellowship of the Tar River Baptist Association.

The clerk's records about Castalia Baptist Church, dating from its beginning in 1892 until 1921, were burned in a house fire. And we do not have records from 1928 until 1931. So, we do not have an accurate picture of what happened during some of the early years. We do know that soon after the charter members agreed to start a church, they built a house of worship. It was a rectangular wood frame building. Church members and their friends in the community cut trees down, sawed them into logs, then took the logs to a nearby saw mill owned by Mr. S. J. Bartholomew. After the green pine lumber dried out, they got together and dressed the boards at the planer. Then they had work-days and constructed the first building. The only money spent was for nails, hinges, door locks, and windows. They cut up pine trees into short pieces, split them with a broad axe, and made shingles for the roofing. They made pews and pulpit furniture. The construction of this building was really a community project wherein practically all of the able-bodied men worked together. All labor was free. Non-church members were as involved as the members.

When a new building was needed for a growing congregation a few years later, Mr. Bartholomew gave the church a lot behind his store building. A member of the church contributed the building materials. Elias Booth, a local carpenter, agreed to construct the new church house in exchange for the old church building and the lot it was on. He remodeled the old church house and used it for his residence. This church faced the street which was earlier known as Goat Street, but by now was called Red Road. Later it came to be Peachtree Street.

Women in the church became interested in supporting missions, and in 1906 the first Woman's Missionary Society was organized by Miss Margaret Shields of Scotland Neck. She represented the Tar River Association and was an effective

promoter. Mrs. S. J. Baratholomew was the first President. Miss Maggie Lancaster was secretary-treasurer. Later, as the church grew in membership, the women's youth organizations were begun: Young Women's Association (YWA), Girls Auxiliary (GA's), Royal Ambassadors (RA's), and Sunbeams for the small children. The name for the entire group came to be known as Woman's Missionary Union. In 1970, the Southern Baptist Convention changed the name to Baptist Women.

A similar missionary sponsoring group for men can be known as the Baptist Brotherhood. Eventually the men's organization took over sponsorship of the Royal Ambassadors.

On October 9, 1922, a motion was passed to "begin plans for Sunday school rooms immediately". In February of 1923, the church decided to confer with Cedar Rock Baptist Church about "jointly calling a pastor". The pastor's salary was set at \$750.00.

From the beginning until the 1920's the church was firm in its practice of discipline. One of the last recordings of such a firm policy was on August 20th, 1922. At the business conference that day one male member was "excluded from the church". The next action was to reinstate two persons, a male and a female, who had been excluded earlier. These persons "made acknowledgment of wrong living and begged forgiveness of the church. Their request being granted, they were restored in full fellowship."

After the conclusion of a revival in the summer of 1924, when J. R. Everette was pastor, the church received 46 new members by baptism and 10 new members by letter and restoration. The revival preacher and the song leader were paid \$186.50 in the form of a love offering. In October, the church granted Curtis Pearce license to preach.

The church membership was increasing rapidly in the 1920's and 1930's. In February, 1925, the church voted to authorize the pastor, J. R. Everette "to have printed and distributed 400 church covenants". In 1927 there were 43 new members by

baptism. And that year the church voted unanimously to add new Sunday school rooms to the church building. Pastor J. S. Hopkins and S. J. Bartholomew were elected to serve as a building committee "in addition to the regular board of deacons". Subscriptions "were taken for the new building program and about one thousand dollars was pledged." In September the church requested S. J. Bartholomew to "communicate with Mr. Lewis May in regard to building the church." The building committee met on September 26th "and decided to begin work on October 3, with Mr. Lewis May as foreman, Mr. Pitts helper, and all volunteer labor available". S. J. Bartholomew was directed to get brick, framing, nails and covering for the building.

In October the pastor, J. S. Hopkins, was "directed to get information about a heater for the church and S. J. Bartholomew was "instructed to have lumber dressed and bricks put on the ground."

Records in the office of the Register of Deeds in the Nash County Courthouse indicate that on September 20, 1927, S. J. Bartholomew and Sallie J. Bartholomew conveyed a Deed of Trust to the deacons of the Castalia Baptist Church and their successors, a tract of land "adjoining L. R. Braswell, S. J. Bartholomew and others, beginning at an iron stake on Peachtree Street; thence 70 feet southeast to a stake; thence 50 feet northeast to a stake; thence 70 feet northwest to the said Peachtree Street; thence along said street 50 feet to the beginning; containing 3500 square feet."

In the late 1920's this new church house was constructed in an atmosphere of excitement in a thriving community. Its membership was increasing rapidly. Its program of activities was being expanded to include more and more programs for all age groups. The church was increasing its support of denominational work including foreign missions, home missions, state missions, an orphanage, Baptist colleges, and a variety of associational projects.

In the 1930's, when the Great Depression had plunged the country into financial chaos, the church was at the height of its activity as far as the involvement of people is concerned. In January, 1933, this was the Sunday School leadership and organization:

Superintendent, R. C. Bartholomew
Assistants, I. T. Inscoe and Miss Eugenia Boone
Secretary-Treasurer, Willard Inscoe
Classification Officer, Miss Eugenia Boone
Beginners - Boys, Myrtis Hedgepeth
Beginners - Girls, Mildred Blackwell
Primaries - Boys, Marie Frazier
Primaries - Girls, Mrs. W. M. Perkins
Juniors 9-10 Boys, R. C. Pullen
Juniors 9-10 Girls, Mrs. W. H. Blackwell
Juniors 11-12 Boys, C. L. May
Juniors 11-12 Girls, Mrs. J. E. Delbridge
Intermediates 13-14 Boys, R. D. Bowden
Intermediates 13-14 Girls, Ruby Daniels
Intermediates 15-16 Boys, W. H. Overman
Intermediates 15-16 Girls, Mrs. W. C. Hopkins
Yount People's Department - Girls, Mrs. G. W. Blackwell
Young People's Department - Boys, W. C. Hopkins
Yount Married Women, Mrs. R. C. Bartholomew
Young Married Men, O. P. May
Adults, G. M. Strickland

The B.Y.P.W. leaders:

Director, Miss Eugenia Boone
Intermediate Leader, Mrs. G. W. Blackwell
Junior Leader, Mrs. W. H. Blackwell

Church Treasurer, Miss Eugenia Boone
Church Clerk, Mrs. W. H. Blackwell
Choir Director, Mrs. W. M. Perkins
Assistant, W. C. Hopkins

Pianist, Miss Irene Collins
Assistant, Mrs.. J. E. Delbridge
Pastor, F. G. Walker

On February 5, 1933, the pastor, F. G. Walker "voluntarily agreed to cut his salary 10%." Also the deacons were authorized to revise the church roll annually.

In November, 1932, the church owed some money on pews. The church passed a motion that the deacons "be instructed to carry what money we have to them and see if they will not accept this in payment of the debt; and if not, ask them to come for the seats, and act as independent as possible."

Like most Baptist churches, Castalia took a firm stand against the repeal of the 18th Amendment. This "anti-liquor sentiment" stirred up great enthusiasm in the churches. Some people from Spring Hope were invited to come to Castalia and present a pageant for the "drys".

The church budget for 1934 was \$510.00.

On March 4, 1934, the deacons were authorized to make plans for getting a heating system. In May, 1934, the church held a Sunday School Revival in an effort to increase attendance. Sunday night meetings in 1934 were scheduled: B.Y.P.U. at 6:30 and Preaching at 7:30. In October the church considered putting a hot air heating system in the church. On November 4, the church decided to put in one large heater and underpin the church. J. H. Dickens offered to put in a used heater. Then R. C. Bartholomew donated rock to underpin the building. In December, Miss Eugenia Boone was authorized to buy some coal and also to pay for a new heater, with a special donation which had been made to the church.

On December 1, 1935, the church agreed to increase the budget for 1936 to \$1,000.00. This included \$600.00 for pastor's salary, \$250.00 for missions, and \$150.00 for incidental expenses.

In June, 1936, the church had not been underpinned. The church voted that the money which had been raised for that

purpose be spent for "some necessary articles needed about cleaning the church and fixing the floor, and the rest for beautifying the church grounds." The reason given was, "since we are not going to underpin the church now. Two weeks later a committee was named "to prepare the grounds for shrubbery".

In September, 1939, the church voted to increase the number of deacons from five to seven. Also it was agreed that a deacon whose term expired would be eligible for re-election without a one year waiting period.

At the time of its largest membership and fastest growth the church started a rotation plan for the active service of deacons. Also, for several years junior deacons were elected. The idea was to prepare young persons to serve as deacons later in life by having this group meet with the regular deacons. They were not allowed to vote, but were expected to attend meetings.

In May, 1946, the church placed a board on the wall on which the names, addresses and pictures of men in military service from Castalia were placed.

The budget for 1944: Pastor's salary, \$1,500.00; Cooperative Program, \$300.00; local expenses, \$150.00; Orphanage, \$50.00; repairs, \$150.00; literature, \$100.00; Revival service. \$100.00.

On July 20, 1944, the church voted to establish a library to be placed in a room at the front of the church. A committee of three was named "to see that the library would soon be in progress". The church was painted inside and the roof was repaired.

A motion was passed "That on the first Sunday night in August Dr. Kincheloe, during the absence of the President of the University of Chicago, would preach the service to confer Mr. Peacock's degrees, Doctor of Divinity and Master of Theology."

In 1944, the church started subscribing to The Biblical Recorder, through the budget plan.

When a Christmas program was agreed upon in 1944, the church came together on Wednesday night before Christmas and each Sunday School class decided on its own plan for gifts. Each year the church has sponsored an interesting Christmas program in December. Sometimes it was Wednesday night. At other times it has been on the Sunday night prior to Christmas day. At all times there has been an emphasis on children, gifts, and Christmas music.

On January 7, 1945, the church issued to Harvey Coppedge a license to preach the gospel. On January 21, 1945, bold plans for the future were adopted. They were:

"I. That we win 100 souls to Christ this year.

II. That we raise \$5,000.00 this year to start a building fund to build a new church after the war.

A. The W. M. U. will be responsible for raising \$500.00 of this fund.

B. The church will raise \$4,500.00.

C. Mrs. W. F. Braswell was elected treasurer of this fund.

D. Dr. C. B. Peacock was elected chairman of the building committee.

He was to appoint a committee to assist him.

III. That the salary of the janitor be raised from \$4.00 per month to \$12.00.

A. The W.M.U. be responsible for keeping the church clean. The \$12.00 per month will be paid to the society to be put on the amount they were to raise for the building fund.

B. Dr. C. B. Peacock agreed to see that the fires were made with the help of some of the men."

One week later the following persons were elected to serve as a building committee: Dr. C. B. Peacock, A. J. Lancaster, I. T. Inscoe, W. F. Braswell, R. C. Pullen, Edward Williams, S. R. Griffin, John Coppedge, Harvey Coppedge, W. L. Braswell, Miss Eugenia Boone, J. H. Dickens, R. D. Bowden, Mrs.

Carrie Bowden, Mrs. G. R. Sipe, E. S. Bartholomew, Randolph McGregor, and Mrs. Pauline Drake.

February 18 was set aside as pledge day. All members were asked to make a pledge. This was followed by an every-member canvass in an effort to secure as many pledges as possible.

A suggestion was made that the church try to secure more land adjacent to the present building, and if this could not be done the church would try to purchase another tract of land.

Also, plans were made to decide on a design for the new building. A goal was set to raise \$25,000.00, \$5,000 of this amount to be raised the first five years.

At 7:00 o'clock on Sunday evening, August 30, 1945, the church ordained Harvey L. Coppedge, "to the full ministry of the gospel of Jesus Christ". He is the only person ordained to be a minister during the first one hundred years of the Castalia Baptist Church history. A few others were granted license to preach, but no other one ever followed through to become an active minister.

The following ministers were invited to participate: E. M. Powell of Henderson, J. A. Jones of Red Oak, J. W. Kincheloe of Rocky Mount, J. N. Stancil of Rocky Mount, Paul Childers of Louisburg, and Dr. S. L. Lacy, Jr., of Richmond, Virginia.

Those present were Dr. S. L. Lacy, Jr., E. M. Powell, and pastor C. B. Peacock. Deacons of Macedonia Baptist Church were invited. Rev. E. M. Powell was elected to serve as moderator. Dr. S. L. Lacy, Jr. was asked to lead in questioning the candidate. It was customary for a church to ordain a person only after he had been called to serve as pastor of a church. The moderator read to the congregation a letter from Macedonia Baptist Church stating that they had called Harvey Coppedge as their pastor for the coming year, 1946.

The ministers and deacons present were declared by the church to be an ordaining council. The candidate was thoroughly questioned. They reported to the church that they were fully satisfied with the answers he gave to all of their

questions. A motion was passed by the congregation authorizing full ordination of Harvey Coppedge.

Following a ten minute recess, Dr. Lacy preached the ordination sermon. Then Harvey Coppedge was asked to kneel before the altar, and the ministers and deacons walked past, pausing to lay their hands on his head. Then pastor Peacock offered an ordination prayer. The pastor then presented a certificate of ordination to the minister. Harvey Coppedge led the closing prayer, after which the people who were present passed by and offered their congratulations.

Several months later someone told the church that it was customary for a church to give a new minister a copy of the Bible at the time of his ordination, and pointed out that Castalia had failed to do this for Harvey Coppedge. Whereupon, in November, 1955, the church purchased a Bible and sent it to their "son in the ministry".

In October, 1946, the church voted to adopt a plan whereby deacons would serve as active deacons according to a plan of rotation. Two deacons would end their period of active service each year, and two persons would be elected to succeed them. It was decided that a person who concluded a regular term of service would be eligible for re-election immediately. Later in time, the church decided that a retiring deacon would not be eligible for re-election until after a one-year waiting period. This is the policy in effect in 1992.

In September, 1947, the church voted to ask the deacons and pulpit committee to look into the possibility of building a parsonage or purchasing a house to be used for a parsonage. They decided to turn over the funds already raised for building a new church to be used for a parsonage.

On October 5, the deacons recommended "that we go back to half-time services for this year, and try to get a parsonage built, so we would have something to offer a pastor."

One week later the church voted to support a full time program, to call Rev. Horace Thompson as pastor, and to build a parsonage on a lot donated by Miss Eugenia Boone. A

building committee was elected: J. E. Harper, R. C. Pullen, R. D. Bowden, J. R. Coppedge, and Mrs. A. K. Dickens.

On October 19, the church voted to turn over the building fund to the church treasurer. A proposed floor plan for a parsonage was "passed around for each one to see, but the church decided not to vote on that until they could see how much money could be collected." 18 persons made pledges amounting to \$1,155.00.

In November the church decided to do away with the custom of calling a pastor once a year, and extended an indefinite call to W. H. Hollowell, to begin his ministry in January, 1948.

On January 18, 1948, the church decided to revise the church roll, having "an active and an inactive list, reporting only the active members."

They voted, also, to start a building fund, having special envelopes printed for this purpose. These envelopes would be placed on a shelf in the vestibule.

The parsonage was completed in 1948. The first pastor to live in it was W. H. Hollowell. He moved on January 27, 1949. In 1963 the building was remodeled, and in 1974 the attic was made into a nice carpeted area.

At regular conference in April the church made the following decisions:

I. "To appoint a finance committee. Five persons were selected.

II. To examine the belfry to determine its safety, and if found safe to determine the cost of repairing it and having it latticed in for protection against exposure.

III. To finance a Vacation Bible School.

IV. To place the pews in the class rooms in the auditorium and place song book racks on the backs of the pews.

V. To equip two rest rooms in one of the class rooms for the convenience of those who attend services.

VI. To place steps at the door of the beginners' class room."

In November, 1948, a policy was adopted: Money given for the building fund would be invested by the trustees in safe

securities and "accumulated until it is deemed wise to begin construction".

The clerk noted, "with the parsonage obligation back of us the building fund, if economic conditions remain as at present, may be raised to \$4,000.00 in the annual budget". The motion passed by a 22 to 16 vote.

The matter of rotating the active service of deacons had been debated amongst the people over a period of many years. Some felt that an old saying, "once a deacon, always a deacon," should prevail. That means that if a person is selected by the church to be a deacon and is ordained, that person should serve as a deacon until death. Others said that more of the responsible persons in the church should be called upon to serve in this responsible position. Fortunately, the issue of whether a woman should serve as deacon never became a divisive issue in the church. There were differences of opinion, of course, but the church did select a woman deaconess when many Southern Baptist churches refused to do so.

As late as 1948, the clerk says: "There was a difference of opinion as to whether a retiring deacon could be re-elected immediately" (after rotating off). The pastor, W. H. Hollowell, asked that the question be settled. Several times the church had changed its position on this matter.

The church voted in favor of a deacon being re-elected immediately. "The pastor stated that this matter was settled and would be carried out according to this record from this day forward".

The church decided to install gas heaters in eleven of the Sunday School rooms, and that "Mr. Sipes' oil heaters now being used by the church, be returned to him at once".

The church decided to send \$40.00 to the new Wake Forest College each year for five years.

A financial crisis came early in 1949, and "there was not enough money in the treasury to meet the expenses of the church." By a large majority the members present at the church conference voted to request the officials of the church "to get

together and work out plans". The church voted to go back to half-time pastoral services and adopted a 1949 budget of \$4,600.00, including a pastor's salary of \$1,500.00. There arose quite a heated dispute about the change in the church program.

The pastor resigned. A majority of the members present voted to reject the resignation. Then a motion was made "that the church be dissolved as an organization and start over as a new organization." The motion was defeated by a vote of 60 to 40. Afterwards the pastor's resignation was accepted by a vote of 62 for and 31 against.

The deacons met with the deacons of Pleasant Grove Baptist Church, and an agreement was reached whereby a pastor would live in the parsonage at Castalia and serve both churches. A schedule for morning and night services at each church was agreed upon. It was understood that the agreement was "for convenience only, and that neither church would be under obligation to the other church in any matter."

A call was extended to Rev. B. A. Mitchell. He accepted the call and became pastor.

The church voted, 22 for and 16 against, to launch a drive to raise money for a new church building. This vote on September 19, included these provisions:

1. Pledges would be made from 3:00 until 5:00 o'clock on the afternoon of September 26 at the church. Then, members not making a pledge, would be visited in their homes. An envelope would be available for each person to check (1) current expenses, (2) Cooperative Program, and (3) building fund.

2. A budget for the new church year provided: Pastor's salary of \$2,400.00; janitor, literature, insurance, lights and fuel, \$400.00; revival, \$400.00; repairs, \$100.00; building fund, \$3,000.00; total, \$6,700.00.

3. It was stated that "the budget is fixed on the calculation that it represents not more than 5 per cent of the income of our people, and recognizing that we need to make provision for a new building in the near future."

4. The trustees were to invest the building fund money in safe securities so that it would accumulate interest until the church would decide to build.

In November, 1949, the church adopted a budget of \$3,745.00 and agreed to try to raise \$1,000.00 to spend on building and repairs. An effort was made to complete the parsonage and repair the church. The amount raised amounted to "about \$700.00". Insurance was taken on the parsonage.

In June, 1950, A. J. Lancaster donated a lawn mower and the church raised money to pay someone to mow the lawn.

In September, 1950, a dispute about the deacons resulted in a vote of confidence by the congregation, but two of them refused to serve, so two new deacons were elected to replace these and two others were elected to serve in the place of those who rotated off in the scheduled manner. There were 8 deacons at that time.

In 1951 the church agreed to raise \$1,000.00 and put a new roof on the building. Five months later the deacons reported that not enough money was raised. They said they had talked to a man who "would roof the church with shingles like those on the parsonage for the amount of money we have in hand." The church approved this and the work was done.

On April 6, 1952, the church was asked to decide whether to build a new church or to remodel the old one. The pastor had urged the people to be present. When it was time for this order of business the pastor asked the people to vote in this manner: "All members who wish to vote for a new church please sit on the left side of the sanctuary; and those who vote to remodel the old building sit on the right." Papers were passed out so that each person could sign. 18 members voted to remodel, and 26 voted to build a new church.

One week later the pastor read plans which the deacons had agreed upon, and the church voted to accept them. They were:

"1. That the church, for 60 days, beginning May 18, seek to obtain in cash and pledges the amount of \$50,000.00

2. That pledges be made payable over a period of two years.

3. That should pledges in the amount agreed upon add up to this total, the church would venture out to build a new church.

4. That money given and pledged for repairs be held until the outcome of the new pledges is known. Then, if the new church is not started, the church would proceed with plans to make repairs."

In September the church furnished a pastor's study with a gas heater, new wiring and lights. The floors in the parsonage were sanded and finished. And the church decided to pay the gas and light bill for the study "unless it became too expensive".

In November, 1953, the janitor's salary was increased to \$20.00 per month. His duties were defined: "Sweep and dust the entire church once a month. Look after heat in the winter, mow the lawn in the summer. Replace burned out light bulbs. Do whatever else necessary."

In 1953, at a joint meeting of the finance committees of Castalia and Pleasant Grove Baptist Churches, Pastor B. A. Mitchell requested that the churches contribute to a student loan fund at Southeastern Baptist Seminary. It was agreed that the churches would not be asked to contribute, but that individuals might make donations and should turn over the money to the pastor to be sent to the Seminary.

It was agreed to increase the church's contribution to the pastor's retirement by increasing the support by the church from three percent of the pastor's salary to four percent in the 1954 church budget.

In 1954, Dr. Denton offered to give the church a tract of land to build a new church on. This land had a frontage of 150 feet by 300 feet deep. If this should prove too small, he would give more land later for a parking lot. The land would be deeded to the church as long as the church would function at that location. If the church should cease to exist, the land would revert to Dr. Denton or his heirs. Furthermore, "if the church accepted and erected a church he might see fit to change the deed and give the plot to the church in fee simple."

The church voted in favor of moving to a new location if appropriate plans could be worked out. The vote was 27 for and nine against.

Then, the church voted on whether to accept Dr. Denton's offer of land. The vote was 12 against and no one in favor.

The church voted to send the deacons to find out if Dr. Denton would give the property in fee simple. The vote was favorable by 21 to 0.

In November, 1954, the church sent a letter to all non-resident members concerning their membership. It said, in part:

"We appreciate you as members of the Body of Christ. We would also extend to you our good wishes . . .

"We recognize a religious difficulty for a person who does not live near enough to his church to be in regular attendance. He cannot go to his own, and he does not feel completely at home in the church where he lives, when he is not a member of it. Therefore, though we appreciate your sentiment for the church here, we would not feel unkindly toward you if you took your letter and placed it where you could make your church life effective.

"We venture to suggest this because your church also has a problem. We have a roll of 420 members. We have only 253 who are residents and active. We are severely penalized by being asked for too much on the basis of a large membership, when there are so few to carry the load.

"The regulations of the church provide that each member shall come to church and make some contribution to the church at least every six months. Each member is to be communicated with. Upon continued neglect to respond, the regulations provide that these members be dropped from the roll and transferred to a list of lost members. This had been long neglected. The deacons and the church have decided that it is wrong, both to the church and the church member, to let the roll of our membership stay in such a condition. We will, therefore, try to apply the regulations to our church practice. Now you do not live among us and we cannot expect your

regular attendance. We do wish you would make contributions to the church. We enclose one of our enrollment cards . . . Please use it and communicate with us . . ."

In August the church voted "to study and draw up a new church constitution."

Over a period of several months there was considerable discussion about a more satisfactory way to heat the church. Also, about whether to remodel the old church or build a new one. It was pointed out that the church had voted to buy additional land from W. J. Lancaster, but that nothing had been done about it.

W. J. Lancaster offered to sell the church some land adjacent to the church property for \$1,000.00. He was asked to stake off the land so that everyone would know what the church was buying. A limit of two weeks was set for getting this done. A committee was named to search the records in the office of the Nash County Register of Deeds to find out how much land the church owned at that time. When pastor B. A. Mitchell resigned no decision had been made about a new building.

In January, 1956, "Mr. McGregor gave a written statement from Lawyer Valentine showing that the church owned a lot 95 feet by 100 feet in size." A motion was passed by a vote of 11 to 5 that "the church reject the plot of land offered by Mr. Lancaster since the price was so high and the plot of land did not meet our needs."

On September 25, Professor Garland A. Hendricks of Southeastern Seminary presided over a conference at which time the church elected messengers to the annual meeting of the Tar River Association, and elected Sunday School leaders for the year.

In October the church voted to have the Nashville Furniture Company install two gas heaters with fans at a cost of \$525.00

Three months later the church named a committee to report to Nashville Furniture Company that the heaters were not satisfactory, and to negotiate to exchange them for heaters that would not make so much noise. The difference in price would

be dealt with by the committee. Pipes were to be changed and connected to the old flu.

In February, 1956, the church called Rev. Julian King to be pastor. In June there was a new interest in building a new church. A committee was named. S. R. Griffin offered to sell a lot facing the highway, approximately 160 feet by 210 feet for \$1,000.00; plus another lot behind it with a house on it for an additional \$1,500.00 The vote to purchase this was 15 for and 0 against.

In July, Mr. Griffin offered to sell lot #2 for \$600.00 if the church would give him two years to move the house off. So the church bought both lots for \$1,600.00

Shortly thereafter, Mr. McGregor reported that the deed was cleared to the Griffin property. The church authorized the Ways and Means Committee to complete all details for transferring the property to the church.

A committee was named to make plans for a new church: H. E. Drake, Chairman; R. C. Pullen, S. R. McGregor, A. J. Lancaster, Robert Bobbitt, Mrs. I. T. Inscoe, Mrs. Watson Manning, Mrs. H. G. Burnette and Mrs. Ed Williams. R. C. Pullen was named building fund treasurer.

In January, 1957, the land had been paid for and the deed had been transferred to the church. A motion was passed to contact a highway official and find out if the Highway Department would dump some dirt on the new lot, and if they would move some dirt from the front of the lot to the center. In February Mr. Griffin reported that the Highway Department would put dirt on the lot. In March the treasurer put the building fund money on savings at three and one half percent interest. Mrs. Dickens announced that the WMU would sell barbecue on Thursday and Friday to raise money for the building fund. Plans were made to secure a bulldozer and put the lot in condition to build a church house.

In March it was announced that work would begin on the new lot by the middle of May. A plea was made for all church members to send in their pledge cards. By November the

church had \$2,200.00 on savings. One of the R. A. boys built a miniature model church which was placed on the altar table in the sanctuary. All members were encouraged to place money in this as often as they could. By April, 1958, the building fund had reached \$4,192.61. Pastor Julian King resigned in June, 1958. Rev. W. J. Edwards was called to come as pastor and began his ministry in January, 1959.

By March, 1959, the building fund amounted to \$6,378.61. In April the deacons announced that work would be started on the new building by May. A fire had damaged a Sunday School room in the old church and the insurance company paid \$4,000.00 damages.

The church decided to employ Jack Cone, a member of the community, to be the contractor for constructing the building. The people were excited. Money came in more rapidly than anyone expected as the construction progressed. It was necessary to borrow only \$10,000.00 to complete the structure. The loan was secured at Peoples Bank and Trust Company In Nashville. Mr. Cone, an experienced contractor who lived in the community constructed a building of the best quality. The new Castalia Baptist Church building was one of the most attractive and best arranged of any church house in the Tar River Baptist Association.

On June 4, 1961, nearly 400 people attended an all-day dedication program. Pastor W. J. Edwards led the dedication ceremony, and the congregation responded at appropriate intervals. It went like this:

"To the eternal God our Father, maker of heaven and earth, author and giver of life . . . "

"We dedicate this church," responded the people.

"For the training of youth and the building of character, for the giving of hope and courage to all human hearts, and for the teaching of morality, justice and righteousness . . .

"To the preaching of the gospel of Christ, and to our belief that the principles of His gospel will bring light, healing and peace to mankind . . . we dedicate this church."

Several Baptist leaders participated in this special event. Editor Marse Grant of The Biblical Recorder spoke on "The Church's One Foundation". Tar River Baptist Associational Missionary J. Parker McLendon spoke on "The Church and the Association". Former pastor B. A. Mitchell's topic was "The Church and the Community". Former pastor Julian King delivered a message on "The Christ Who Makes Men Whole". Garland A. Hendricks, Director of Field Work at Southeastern Baptist Seminary, spoke on "The Meaning of Dedication".

The church choir, under direction of Mrs. Helen Delbridge, presented special music throughout the all-day program.

Flowers for the special event were provided by the wife and children of George Boulden in his memory, and by Mr. and Mrs. John L. Braswell and Mr. and Mrs. Lowell Sykes of Nashville in memory of Mr. and Mrs. W. A. Dickens.

Pastor Edwards paid tribute to the leadership of former pastors, and to the local leadership of the church, especially the members of the Building Committee and the sacrificial work of Jack Cone, contractor in charge of construction, and those who worked with him.

The value of the building at the time was estimated at \$50,000.00. It was constructed, thanks to the expertise of Jack Cone, and the good judgment and labor of local church members, at a cost of about \$35,000.00. Only \$10,000.00 of that amount was borrowed.

A picnic lunch was spread on a long table on the church yard with all of the tasty goodies that the experienced homemakers of this old community knew how to prepare.

The building committee members were honored that day: A. K. Dickens, chairman; and H. E. Drake, F. A. Hedgepeth, L. E. Lancaster, Tom Boulden, Melvin Inscoe, I. T. Inscoe, A. J. Lancaster, Vernon Braswell, Erwin Harper, G. M. Strickland and P. M. Harper.

The deacons were authorized to sell the old church house. It was sold to New Bethel Baptist Church. A copy of the deed, registered on November 21, 1961, reads:

"Know all men, by these presents, that we have this day sold the old Castalia Baptist Church building, which building is constructed of wood. The purchase price is \$1,000.00, which amount has this day been paid. The conveyance of this church building is to the New Bethel Baptist Church. The New Bethel Baptist Church shall have six months from this day within which to raze and remove the said building from the lot upon which it is now situate, and all debris shall be removed from the lot by the purchaser. This conveyance does not include any furniture and fixtures or seats or other property than the building itself."

Signed by: A. J. Lancaster, S. R. Griffin, Eugenia Boone, Trustees of Castalia Baptist Church. Also, Thomas Cofield, F. P. Sheildese, Robert Jones, Trustees of New Bethel Baptist Church.

The first funeral conducted in the new sanctuary was for Vernon Braswell, a member of the Building Committee, on August 19, 1961. The first revival was held the week of August 27 through September 3. The first baptismal service was on September 24. The first marriage ceremony was Mary Alice Hedgepeth and James B. Smith, Sr., May 27, 1962.

In June of 1962, pastor W. J. Edwards left Castalia to become Associational Missionary of the Flat River Baptist Association in the Oxford area. Rev. J. D. Carnes became pastor in November.

In September the church decided to take bricks which were on the grounds and the available money in the treasury to repair the parsonage, agreeing to delay construction of a bell tower.

Rev. Glenn Hodge had come to serve as pastor in November, 1962. On May 19, 1968 he read this statement to the church:

"In the years that I have been privileged to be called your pastor, we have discovered and discussed many questions which have resulted in alarm for some of you, and for others the results have caused the opening of new doors to religious experience and insight.

"The primary concern for my own life and the lives I have served as pastor has been for total Christian commitment and involvement in the Twentieth Century.

"New ideas and Christian delving into contemporary problems to find God's direction have often been denied the privilege of being called popular.

"Popularity has not been my goal, and so, if I have not been popular, I am not disappointed.

"None of us, as Christians, are to love in order to be loved, but we are to love because God has shown his love toward us.

"My one regret in my ministry here these past few years is that we have not moved far into inter-community visitation on behalf of the fellowship called the Castalia Baptist Church.

"Perhaps the responsibility for this condition falls mutually on you and your pastor.

"It is in a continuance of seeking God's direction for my life that I ask you to accept my resignation to be effective June 15, 1968.

"My resignation has not been prompted by any person or group of persons, but solely on the deep conviction that it is God's will for my own life and the life of my family.

"My wish for you, as for my own life, is the continuing direction of God."

His resignation was accepted unanimously by those present at the church conference.

On June 18, 1965, a note-burning ceremony was held after the indebtedness was fully paid. Officiating at the new facility were pastor J. D. Carnes, Miss Eugenia Boone, A. J. Lancaster, and A. K. Dickens.

In 1970, individuals made donations and a copying machine was purchased for use in the church office.

On October 13, 1965, the church voted unanimously to call Rev. Lonnie Armstrong as pastor. A riding lawn mower was purchased by the church. A silver platter and pitcher were given in memory of Mrs. Madelyn Bobbitt by friends. In the

fall of 1970, insulation was installed in the ceiling of the church. A memorial fund honoring I. T. Inscoe was begun.

On August 8, 1971, the church voted to have Collie Heating and Air Conditioning Company of Spring Hope install a heating and air conditioning system in the church at a cost of \$6,000.00. Of this cost the church took \$4,000.00 from the treasury and borrowed \$2,000.00. In November, Mrs. I. T. Inscoe gave a painting in the baptistery in memory of I. T. Inscoe. A light for the baptistery was given by Mrs. Raye Inscoe Stallings in memory of her father.

In 1973, a new heating and air conditioning system was installed in the parsonage at a cost of \$6,000.00. Other improvements were made on the parsonage. The total cost was approximately \$9,000.00. This was paid for immediately.

When the town celebrated its Centennial in 1973, the church people played an active role in its activities. A member of the church, Charlie Cone, was mayor. Activities included a parade featuring antique automobiles, floats, bands, old farm equipment, and bicycles on which the riders were dressed in 1873 garb. There was a barbecue dinner of pork and chicken and covered dishes. There were baked goodies, bazaar items, and lemonade for sale at booths.

The Castalia community changed radically during the period from 1950 until 1975. The farm population decreased 58 percent between 1960 and 1970, from 22,921 to 9,677. This changed the nature of work and the economy. In 1960 about 72 percent of the people were engaged in agriculture. Ten years later it was only 43 percent. The number of persons from ages 20 through 24 declined by 62 percent. Younger people were leaving the area for work opportunity. And by 1969 most of the farmers were engaged in off-farm work. Row cropping was declining. Poultry raising was replacing cropping. And machinery was replacing human labor. This had a dramatic effect upon Castalia Baptist Church and all other churches in the area.

In 1973 the church began subscribing to The Biblical Recorder, the North Carolina Baptist State Convention weekly news journal, on the budget plan, whereby a member would pay for the paper the first year, and the church would pay each year thereafter. There were 24 subscriptions that year. The church purchased an adding machine.

In 1976, a memorial committee of three members was named "to assist any contributor in the selection and purchase of items," and to express the gratitude of the church for the memorials. All memorial gifts must be approved by this committee with the assistance of the church deacons and pastor.

Under the leadership of Pastor Lonnie Armstrong, some of the achievements of the church were:

Drilling a deep well on the church lot; insulating the church building; installation of new heating and air-conditioning equipment. The sanctuary was painted; a new baptistery was donated and installed; a new roof was installed; the church constitution and by-laws were revised; and a new Allen organ was installed.

In July, 1974, the church voted to purchase an Allen organ which had been placed in the sanctuary on trial. The cost was \$3,850.00. The organ carried a five year guarantee. Lizzie Drake and Kay McGregor were key leaders in convincing the church to provide the organ. In order to get the most effective sound effects Carl McGregor built two appropriate frames which now enclose both the organ and the piano.

In October, 1974, the church called Pastor John Carkeet to serve as full-time pastor and the church decided to hold services on fifth Sundays. For many years the church had shared the ministry of its pastor on a one-half time basis with Pleasant Grove Baptist Church.

In April, 1976, the church voted to name a standing library committee of three persons with instructions to:

1. Set up operating procedures and oversee the operation of the library.

2. Oversee the financial dealings of the library.
3. Give reports to the church at business meetings, including the progress of the financial standings of the library.
4. Act as a book selection committee and approve each book added to the library.

The committee: Mrs. Myrtle Hedgepeth, Mrs. Kay McGregor, and Herbert Burnette.

In September the church voted to put a new roof on the church at a cost of \$3,035.00. Due to bad weather, the replacement of the roof was delayed. One delay followed another, and the work was completed in October, 1977.

In September, 1977, H. G. Burnette, a long-time leader in the church, resigned as caretaker and Charlie Mabe was employed to fill that position.

Homecoming, 1976, was typical of a once-a-year event in the ongoing of Castalia Baptist Church. The pastor was John E. Carkeet. He welcomed the guests. Kemp Edwards read a passage of scripture and led a prayer. Larry and Patsy Fisher sang. Linda Boulden read a history of the church. Dalton Coppedge gave a personal testimony. Lizzie Long gave her testimony. Herbert Burnette led a prayer of dedication. Carlton McGregor sang. Jack Lancaster introduced the guest preacher, Lonnie Armstrong. Dave Walker sang. Wayne Boulden pronounced the benediction. At that time Kay McGregor was organist, Helen Delbridge was pianist, Carlton McGregor was choir director.

That day a review was given, explaining the church buildings from 1898 until 1976. According to this review:

The first building was a frame one-room house located on Main Street.

The second building, a larger one-room house, was facing Main Street near S. J. Bartholomew's store.

The third building, a large auditorium with four other rooms, was located on the north extension of Peachtree Street, and was used until 1961 when the present structure was erected and

dedicated. In 1967, six rooms were added to that house. The lumber was donated by A. L. Denton.

The fourth building has been in use since 1961. This consists of a sanctuary with vestibule; and an education building which has a hall, a kitchen, a church office, a pastor's study, a library room, and eight class rooms. It has a modern heating and air conditioning system.

In 1979, the church began a practice of making a tape recording of the adult class Sunday School lesson and of the morning worship service. Later in the day a copy of the tape was taken to each of several persons in the community who, because of poor health, could not attend church. This ministry to shut-ins is still a very highly appreciated ministry.

The family of Maynard Edwards gave the church \$800.00 in memory of him. They requested that the money be used to construct a bulletin board on the church yard facing the highway. Later, other funds were added to this, and a lighted bulletin board was placed at an appropriate location. It is equipped with automatic timing and the lights come on and off according to the time set.

In August a decision was made to replace the wood columns at the front of the church with new aluminum columns. The money for this project was contributed by interested families.

In July, 1980, the church replaced the heating unit in the parsonage with a combination heat-air conditioning unit at a cost of \$3,025.00.

After Pastor Charles Hayes terminated his ministry, the church painted the parsonage inside, installed storm windows, installed tile on the kitchen floor, and carpeted the other floors at a cost of \$1,200.00.

In 1980 the church revised its plan for the service of deacons as follows:

1. Each deacon is to be elected by the church to serve a full four year term.
2. Two persons will rotate off each year and will not be eligible for re-election until one year lapses.

3. Anyone elected to fill an unexpired term will be expected to serve that part of a full four year term still in effect for the person being replaced.

4. Each year the deacons will nominate persons to be considered by the church for service as deacons.

Rev. Dennis Ball became pastor early in 1982. At that time, treasurer Myrtle Hedgepeth reported a balance of \$5,903.00 in the general fund of the church; a balance of \$1,057.37 in the building fund; and a special gift of \$1,240.22 to be added to the building fund.

In September, 1982, Lizzie D. Edwards Drake gave chimes in memory of J. J. Edwards and family and H. E. "Boot" Drake. The pulpit furniture was re-upholstered. A phone was installed in the pastor's study. A ramp was built from the street alongside the south wall of the educational building leading to a side door into the sanctuary. Hand rails were installed at the front door steps.

In February, 1983, the church accepted with gratitude a memorial gift from Tom Boulden in memory of Estelle Boulden.

The people were aware of how beautiful are the stained glass windows in the sanctuary. They realized that the windows were not protected on the outside from either the weather or from damage of a vandalism type, so the church had a heavy plate glass panel installed to protect each window on the outside.

In April there was a debate about building a bell tower near the sanctuary. For many years this had been discussed and voted on, but no tower was ever built. Jack Cone, who had built the church in 1961, explained that when he constructed the church house the front of the church was built strong enough to support the church bell. So the people settled the debate by voting unanimously to install the bell in the steeple.

In 1984 the people discussed the advantages and disadvantages of having their pastor serve as moderator at business meetings. They decided to have the chairman of the

deacons each year act as moderator. This policy remains in effect in 1992.

In the summer of 1984, it was discovered that there was a water seepage problem under the church house. The building and grounds committee reported to the congregation that for several years water had been getting under the church, and was damaging the foundation and the walls of the sanctuary. An engineer was consulted. He advised that the church install gutters and down spouts, and connect the down spouts to underground pipes leading to a drain ditch at the street. The cost should be from \$500.00 to \$1,000.00 with some of the labor donated. These plans were carried out.

Consideration was given to building a fellowship hall. A committee to consider the feasibility of such a building consisted of Wesley Manning, Jack Cone and Ellene Leonard. The idea of having a "Fall Festival" to raise funds for this purpose was considered, but did not come to pass. The idea of a "County Fair" was also considered. An auction sale was sponsored. There was a debate over whether to put the money in the general fund or a building fund.

At 2:00 o'clock on Saturday afternoon, April 1, 1984, Pastor Ball created a lot of excitement in Castalia when he rode a jackass named "Amtrack" through town along Main Street. This was his way of keeping a promise he made to the congregation by challenging them to build up Sunday School attendance. Attendance had averaged about 50. Two years later it increased to 70. He told the people that if they would get attendance on Sunday to 100 he would ride a jackass through town while preaching from the back of the animal.

One Sunday in March the attendance was more than 100. So, he kept the promise.

The newspaper, The Franklin Times, reported this in a front page picture story on April 5. A large number of people assembled in front of the church and along the street in the direction of Nashville. Henry Nelms of Centerville brought a jackass. At 2:00 o'clock the pastor got in position on the back

of the animal with Bible in hand, prepared to ride and preach the gospel. Somebody asked, "Which one is Amtrack?" Everyone who heard this laughed.

The pastor opened the Bible to 2nd Timothy, chapter 3, verses 14 through 17. And while riding from the church to the L and L Store, he preached about the importance of attending Sunday School and church worship.

On April 28, 1984, the women of the church auctioned off a quilt. Each square had been made by a Sunday School class or some other group in the church. There were 20 squares. Several women sat around the quilt which was stretched tightly on a frame. They sewed and talked and sewed until they had a beautiful piece to cover someone's bed.

This project involved several important factors in church fellowship. It was a challenge to do something different. It was exciting to prepare the squares, then to meet and sew them together. It brought in money to help operate the church. And the designs in the quilt squares represented the meaning of the Christian faith; a cross, music, a church house, a map of the world, and other appropriate symbols. The Nashville newspaper, The Graphic, published a front page story showing the women at work on the quilt.

In June, 1990, Myrtle Hedgepeth, chairperson of the pastor-search committee, recommended that the church extend a call "to Dr. Garland A. Hendricks to come and serve as pastor for a two-year term, the term to begin on August 1, 1990 and to end on July 31, 1991." A vote by secret ballot was 34 for and 4 against. At that time Dr. Hendricks agreed to a two-year term call to serve as pastor because of his age. He was 77 years old and explained to the church that he did not wish to become a problem as pastor due to infirmity in old age. There was a good understanding between pastor and people about this. The pastor-search committee convinced him that the church at this time in its history was in special need of a minister with a great deal of experience and wisdom.

On September 30, 1990, Pastor Hendricks announced that Carl Dickens had presented a check to treasurer Carl Edwards in the amount of \$10,000.00. It was a gift by the late Mayme E. Dickens from her estate in loving memory of John Edwards Dickens and George Leon Dickens. A committee was named by the church and authorized to select and have installed cushions on the pews in the church. The committee: Myrtle Hedgepeth, Karl Edwards, and Lizzie Long promptly carried out their responsibility and the pew cushions were appropriately installed and dedicated. A plaque was installed on a wall in the vestibule which reads: "Pew cushions presented by Mayme Edwards Dickens in memory of George Leon Dickens and John Edwards Dickens. Accepted by Castalia Baptist Church with gratitude, 1990."

It was recognized by all that the church needed a policy concerning money that was invested on savings in the church account. So, on November 28, 1990, the following action was taken:

On November 28 the church voted on a recommendation by the deacons:

Whereas, Castalia Baptist Church at the present time has money invested in three savings accounts in a local bank, each invested in an interest earning plan which yields current rates; and

Whereas, Castalia Baptist Church does not have a record of any clear policy adopted by the church which indicates what this money is to be used for; and

Whereas, sound business procedure for a church requires that disbursement of church financial assets be properly authorized by vote of the church in an official business session of the congregation;

Therefore, we the deacons recommend that Castalia Baptist Church, in a business meeting on this the 28th day of November, 1990, adopt the following policy, effective immediately, and that our treasurer be authorized to disburse

church funds in keeping with this policy until and/or unless the church votes to instruct him/her otherwise.

Beginning today, it will be the policy of Castalia Baptist Church to maintain these three reserve accounts in a local bank:

- 1) GROUNDS AND MAINTENANCE FUND. The money in this fund is to be deposited in a Money Market Account in a local bank which will allow suitable interest yield and which will allow the treasurer to write a maximum of three checks per month as authorized by the church. Money in this Grounds and Maintenance Fund is to be used for upkeep and improvements on our current church building and parsonage property. The amount of money in this fund at this time is \$4,537.13.
- 2) CONTINGENCY FUND. The money in this fund is to be invested in CD notes or some other reliable investment plan which yields acceptable interest earnings. Money in this fund is to be used for what-ever the church authorizes when a need arises. The treasurer is to re-invest the money upon maturity of a note or certificate unless authorized otherwise by the church. The amount of money in this fund at this time is \$3,957.02.
- 3) BUILDING FUND. The money in this fund is to be invested in CD notes or another investment plan which yields acceptable interest earnings. Money in the Building Fund is to be held in reserve, earning interest, and is to be used by the church for future building additions to our present house of worship or new building (s) as authorized by the church. The amount of money in this fund at this time is \$6,520.24.
When someone contributes money or other financial assets to either of these funds, the donation should be clearly marked:
(1) Grounds and Maintenance Fund
(2) Contingency Fun
(3) Building Fund

Gifts by individuals or families will be appreciated and will help Castalia Baptist Church in its ongoing Christian Ministries in the future.

The policy was adopted by unanimous vote.

In the fall of 1991, it was discovered that the oil heating unit under the church was defective, and it could not be repaired. A responsible heating contractor was able to locate a new replacement unit at reasonable cost. The pastor challenged the church to raise the money for this quickly and strictly on a basis of volunteer gifts. Within a week more money than was needed was contributed. About a month later the new unit was installed at a cost of \$1,940.00.

The hardwood floors in the educational building were cleaned, then refinished with a durable varnish at a cost of \$2,000.00.

The standing committee, which makes plans for an annual "Homecoming Day", was authorized to become a special planning committee for observing the one-hundredth anniversary of the church. This committee led the church to set the date of September 20, 1992, as the time for the church's Centennial Celebration. At the time of this writing, the details are being worked out by the leaders in the church for an appropriate celebration.

Following the death of Jack Lancaster, his family presented the church a gift of \$5,000.00, in loving memory of Jack and Bernice Lancaster. These were life-long leaders in the church. The church installed chandeliers in the sanctuary and on July 12, 1992, these beautiful new lights were dedicated. The pastor spoke on the subject, "The Light that continues".

The message stated, "All who worship here will be blessed by the light which emanates from these electric bulbs, and also

by the beauty of these fixtures. In this way the Christian influence of these two leaders will continue to live as a testimony of their faith in Christ, their love for others, and their steadfastness in everyday life. They loved this church, and our people loved and respected them . . . We look back over the past century and are inspired by our memories of Jack and Bernice Lancaster. We look out into the unknown future and our faith is strengthened by the light of their Christian influence."

The message included four points: 1. God separated light from darkness. 2. God mapped out a way of life and gave us light to guide us through. 3. Castalia Baptist Church reflects Christ, the light and life of eternity. 4. These chandeliers will light up life for those who worship here in the future.

The one-hundredth year celebration might well point out that since 1892 Castalia Baptist Church has been a light that continues. Across this span of time countless dedicated Christians have made their life count for Christ just as Jack and Bernice Lancaster did. The torch has been passed on from leader to leader. And the light of Jesus Christ is in 1992 passed on to the future.

At the time of the largest number of members, John Edwards was pastor. In 1941, he baptized nine converts. That year seven new members were received by letter, and one by statement. The church engaged in two revival meetings that year. The Lord's Supper was observed four times. The enrollment in the Sunday school was 198. Average attendance was 90. The pastor's salary was \$643.00 for the year. There were thirty members of the Baptist Training Union, of which Harvey Coppedge was Director. Woman's Missionary membership was thirty. Miss Eugenia Boone was its President. The budget that year was \$1,102.78 for everything. Of that amount the church contributed \$137.30 to missions.

What will it be like during the next one hundred years? History is made by the people who are a part of the Christian fellowship which is Castalia Baptist Church. Day to day, week

to week, year after year, time goes on. And the people who are Castalia Baptist Church will write history for future generations to reflect upon.

PASTORS who have served the church, 1892 - 1992:

G. M. Duke
W. C. Nowell
A. A. Pippin
Pat Purnell
John Mitchell
P. D. Mangum
G. W. May
Oscar Creech
Paul Gulley
J. L. Price
J. H. Bunn
W. R. Wallace
J. R. Everette
J. S. Hopkins
J. H. Smith
F. G. Walker
Ben C. Fisher

M. S. Barnette
John T. Edwards
C. B. Peacock
Horace Thompson
W. H. Hollowell
B. A. Mitchell
Julian H. King
William J. Edwards
J. D. Carnes
Glenn Hodge
Lonnie Armstrong
John E. Carkeet
Charles Hayes
Dennis Ball
Arthur Kirk
Garland A. Hendricks

MEMORIAL GIFTS: constitute an important element in the long range development of all churches. Castalia Baptist Church is no exception.

The Memorial Stained Glass Windows in the sanctuary — bronze plates read"

1. "The L. E. Lancaster Family"
2. "In Memory of Mr. and Mrs. John S. Harper, Mrs. Mable Harper Fisher"
3. "The Vernon Braswell Family"
4. "In Memory of George L. Boulden By His Children"
5. "The F. E. Belche Family"
6. "The G. Ross Cone Family"
7. "The F. A. Hedgepeth Family"
8. "Sam and Mamie W. Griffin"
9. "The A. J. Lancaster Family"
10. "In Memory of George W. and Lavinia M. Boone"

A table in the vestibule: "Table given in memory of Louis E. Lancaster by wife, Agnes, daughter, Brenda, and family."

The baptistery scene: "Baptistery Scene in memory of Ire T. Inscoe."

Chimes: "Chimes given in memory of J. J. Edwards and family and H. E. "Boots" Drake by Lizzie D. Edwards Drake, 1982."

Pew Cushions: "Pew Cushions presented by Mayme Dickens in memory of George Leon Dickens and John Edwards Dickens. Accepted by Castalia Baptist Church with gratitude, 1991."

A Light for the pulpit: "By Mrs. Raye Stallings in memory of Sam Inscoe in 1972."

The lighted bulletin board facing the highway: "A memorial gift by the Maynard Edwards family."

Silver: "In memory of Zenith Cone and R. C. Pullen."

A speaker's stand: "In memory of Roy Pullen, given by the Madelyn Bobbitt family."

A brass urn and gold candlesticks: "In memory of Mr. and Mrs. Lewis Griffin, given by the Grover Griffin family."

The cement walk: "Given in memory of E. S. Bartholomew, Sr. by son, Roger and Bette Bartholomew, 1977."

Chandeliers: "The Jack and Bernice Lancaster Memorial Chandeliers. A gift to Castalia Baptist Church in loving memory by the children and grandchildren on the 100th anniversary year, 1992."

